Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

DR. PIERCE'S SECOND CENTURY DISCOURSE.

We take pleasure in extracting the following passages from the Discourse, lately delivered by Dr. Pierce, at Dorchester, on occasion of the completion of the Second Century from the settlement of that town by the Puritan Fathers. After describing our ancestors, as those "whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests," he proceeds to speak of their practical wisdom and goodness, and particularly of their distinguishing principles as Dissenters or Puritans.

I must not omit to mention, that our fathers were scrupulous in purchasing the lands, which they settled, from the natives, and procuring fair titles. Evidence of this fact will abundantly appear from the town records, and from other sources; also of their assignment of lands, within their borders, for the benefit of those natives, who, from improvidence and other causes, had become destitute. The natural consequence was, that they lived in peace with these sons of the forest; and all the testimonies extant, in relation to them, are of a pacific character.

The territory of Dorchester was originally so large, that it now comprises the most of six towns.* Besides, a part of what was originally settled, has been annexed to our neighboring capital.† But so memorable are the associations with a portion of that territory, at the commencement of our struggle for independence, that, whatever else it may be called, it can never lose the name, in history, nor the glory attached to it, of Dorchester Heights.

The fundamental principles of our fathers, by which they justified the Reformation from Popery, and their removal from the Church of England, notwithstanding they embraced the same doctrinal sentiments with this latter church, are thus stated by Prince, in his New England Chronology. "They were in the sentiments, which since, the famous Mr. Chillingworth tells us, that, after long study, he also came into; namely, that the inspired scriptures only contain the true religion; and especially nothing is to be accounted the Protestant religion, respecting either faith or worship, but what is taught in them; as also in the same sentiments, which the present celebrated bishop Hoadly and many other great men have so nobly defended, as the right of human nature, as the very basis of the Reformation, and indeed of all sincere religion, namely, that every man has a right of judging for himself, of trying doctrines by them, and of worshipping according to his apprehension of the meaning of them."

Lest any should ascribe undue credit to Mr. Robinson for defending these principles, Mr. Prince remarks, "As for Mr. Robinson's being the author of Independency, Mr. Cotton replies, that the New Testament was the author of it, and it was received in the times of purest, primitive antiquity, many hundreds of years before Mr. Robinson was born; and Governor Winslow says, that the primitive churches in the apostolic age are the only pattern, which the churches of Christ in New England have in their eye; not following Luther, Calvin, Knox, Ainsworth, Robinson, Ames, or any other, farther than they followed Christ and his apostles."

In the exercise of this liberty, so rationally expressed, and so nobly maintained, our ancestors in England separated from the Roman Catholic hierarchy, and our Puritan fathers renounced the dominion of the English Church. In the exercise of this liberty, they also, with hardly a solitary exception, subscribed to the Confession of the Westminster Divines. By this, as a rule for interpreting the scriptures, their ministers preached, and prayed, and catechised; parents scrupulously instructed their children; and ecclesiastical councils, conventions, and synods formed their decisions. Thus far they acted consistently with their professions. They stood fast in the liberty, wherewith, they apprehended, Christ had made them free. But when they proceeded farther, and insisted on interpreting the scriptures for others, as well as for themselves; and when, in the maintenance of this claim, they fell to persecuting the Baptists, Friends, and other dissenters from their faith, greatly as we honor their memories, much as we glory in our descent from them, and desirous as we are to follow them, where we see, that they followed the Lord Jesus Christ, we are obliged here to pause; and, while we drop a tear, we would draw a veil over the imperfections, which they shared with the very best men of their day. Should we be constrained to come to different conclusions from themselves, we rejoice in the conviction, that it is in consistence with the very principles, with which they nobly burst the shackles of ecclesiastical usurpation, and gloriously asserted the religious liberties of mankind.

Of the two first pastors of this church, Maverick and Warham, we know but little, as they remained here, but little more than five years. The Rev. John Warham, the junior pastor, went with so large a portion of his people and of his church to settle Windsor, in Connecticut, that the people here were obliged to reorganize their church, the next year, on the settlement of Mr. Mather.* As the records of the church begin at this latter period, it is probable, that Mr. Warham carried the original church records with him to Connecticut. He labored there, beloved and respected, thirtyfive years, to the time of his decease.† The Rev. John Maverick, senior pastor, died‡ the winter after the removal of his colleague, with the major part of the church. As one evidence of the estimation, in which he was holden, you may find his name, in the town records, stand first in all the instruments conveying lands to the settlers, during his ministry.

In 1695, another company, sufficiently numerous to constitute a settlement, emigrated from this place to South Carolina, and settled a town on Ashley river, which they named after the place of their nativity.§ In a few years the survivors migrated farther, to Midway in Georgia. A respectable divine, now living, who was once their pastor, has remarked the striking similarity between their descendants and the natives of this place; and has been heard to observe, that the former differed as greatly from all the surrounding inhabitants, as did the Jews from the Canaanites.

* Dorchester, Milton, Canton, Stoughton, Sharon, and a part of Foxborough.
† South Boston.

* 23 August, 1636.
† 1 April, 1670.
‡ 3 February, 1636.
§ The church was gathered here, 22 October, 1695.

CHRISTIAN COURTESY.

The following remarks on this virtue, so important and desirable in the daily intercourse of life, are extracted from a work, recently published by Caroline Fry, called the "Listener;" in which, with some prominent defects, the reader may find much excellent matter.

Upon Christian principles, then, we are prepared to say, that it is our duty to be courteous; and as far as may be, agreeable to all with whom Providence brings us in connexion, whether we meet them for a day or an hour, or the whole compass of our lives. We are not to be idle to please the idle, or ignorant to please the ignorant, or vicious to please the vicious—and if we were, we should not succeed in pleasing them—but we are to laugh with those that laugh, to weep with those that weep—to contribute all we can, in small things as in great, to ameliorate the dark condition of our race, and scatter flowers on a thorny path. If we are in company with those whose tastes and habits are opposed to ours, we are to put some restraint upon our own that theirs may not be offended: if with those whose manners are disgusting, or tempers uncongenial to us, we are bound to cast a veil over the disgust they undesignedly excite. We are bound to withhold a remark that will give pain, or an opinion that will offend, unless some essential purpose is to be answered by their expression. To say this is deception or insincerity, is no other than to say it is deception to restrain an evil passion, or to suppress any angry thought or selfish feeling—nor is there any thing in manners and tempers we hold more selfish, unlovely, and unchristian, than that sort of self-indulgence which wounds every body's feelings under pretext of candor and sincerity. I advise the lovers of so much honesty, to make clean the mansion and put forth no few of its inhabitants, before they venture to set wide the gates, that all my be witness of what is passing within.

It appears to me, young people cannot go forth into the world under a more false impression, than this persuasion: that they owe no courtesy to any but those whom circumstance or preference happen to make their friends. They owe it to every individual without exception who has not forfeited it by offence against them—for every individual is their fellow, and their kindred, and their companion, in a destiny of which the beginning, and the purport, and the issue is the same; and therefore each one is a claimant on their sympathy and benevolence To say that we would do them any kindness in their need, or confer any substantial benefit in our power, but refuse to conciliate in our ordinary intercourse, is to offer that which we have not, in excuse for withholding that which we have—our benevolence may never have an occasion of exercise in substantial benefits—in complacency, kindness, and courtesy, and an accommodating spirit, we may always and to every one evince it.

We know that the devoted Christian has something more to say respecting the discountenance that should be given to folly and irreligion, the distinction to be made between those who serve God and those who serve him not. This distinction must exist in the feelings of all who sincerely love their Lord: but I cannot see in it an excuse for the cold, repulsive, harsh, unsocial, unconciliating manner some pious people assume towards those whom they consider less religious than themselves. We are the fellow-criminals, not the judge: whatever be our penitence and hope of pardon, we are here the attainted rebels of our sovereign, not the administrators of his justice; and whatever be the present promise of his mercy towards us more than them, his pity takes not its limits from our judgment, and it may be they will enter into the kingdom of heaven before us.

[The extracts below (which may be followed by others,) are from Dr. South, one of the first of English preachers; and which we offer for the reason indeed, that of the few who walk within that narrow circle, no one is comparatively, so little appreciated or read. Yet what sermons, since the Reformation, have been the subjects of encomium, more lavish in degree, or more diversified and impartial in its source? Dr. Johnson (vide Boswell,) Richard Cecil (Remains) Pres. Dwight (Travels), The Tatler (No. 205), The Eclectic (for Feb. 1818), Retrospective (Vol. IX.) and Lond. Quarterly Reviews (No. 57 and 69)—these are a few of the many who have paid high homage to his memory and fame. By some of these judges, the first place is given him, in that noble triumvirate of preachers, of Charles (the II.'s) day, *viz.* Barrow, Taylor and himself; with the two former of whom, it is most common to compare him. In our view, this is clearly but his rightful claim. Some of the passages we shall produce, are singular enough; nor are they all taken for the same qualities of excellence. Fine sense, eloquence and wit,—there are few extracts of any length, on which one or the other of these is not enstamped; and to choose between the three, as South's leading characteristic, might not be an easy decision.]

THE MYSTERY OF THE INCARNATION.

But now was there ever any wonder comparable to this! to behold divinity thus cloathed in flesh! the Creator of all things humbled not only to the *company*, but also to the *cognation* of his creatures! It is as if we should imagine the whole world not only represented *upon*, but also contained *in* one of our little artificial globes; or the body of the *sun* invelop'd in a *cloud* as big as a *man's hand;* all which would be look'd upon as astonishing impossibilities; and yet as short of the other, as the greatest finite is of an infinite, between which the disparity is immeasurable. * * * * * *

Men cannot persuade themselves that a *Deity* and *Infinity* should lye within so narrow a compass as the contemptible dimensions of an human body. That Omnipotence, Omniscience and Omnipresence should be ever wrapt in swadling cloths, and abased to the homely usages of a stable and a manger. That the glorious artificer of the whole universe, *who spread out the heavens like a curtain, and laid the foundation of the earth* could ever turn carpenter, and exercise an inglorious trade in a little cell. They cannot imagine, that *He who commands the cattle upon a thousand hills, and takes up the ocean in the hollow of his hand* could be subject to the meannesses of hunger and thirst, and be afflicted in all his appetites. That he who once *created*, and at present *governs*, and shall hereafter *judge* the world, shall be abused in all His concerns and relations, be *scourged, spit upon, mock'd*, and *at last crucified*. All which are passages which lie extremely cross to the notions and conceptions that reason has framed to itself of that high and impassible perfection that resides in the divine nature.

CONSECRATED PLACES.

Perhaps I should not want a farther argument for the confirmation of the truth discoursed of, if I should appeal to the experience of many in this nation, who having been long bred to the decent way of divine service, in the Cathedrals of the Church of England, were afterwards driven into foreign countries, where, though they brought with them the same sincerity to Church, yet perhaps they could not find the same enlargements, and flowings out of spirit which they were wont to find here. Especially in some countries, where their very religion smelt of the shop; and their ruder and coarser methods of divine service, seemed only adapted to the genius of trade, and the designs of parsimony.

THE LAW OF HONOR.

And yet in spite of nature, and reason, and the judgment of all mankind, this high and generous thing must be that, in whose pretended quarrel almost all the duels of the world are fought. Oh! *my honor is concerned*, says one. In what I pray? Why, he gave me the lie. That is, he gave you, what perhaps was your own before. But as truth cannot be made falsehood by the worst of tongues, so neither can a liar be made a true man by forcing a coward to eat his words, or a murderer become an honest man, by a lucky (or rather unlucky) thrust of a lawless sword. Ay, but he spoke slightly and reflexively of such a lady. That is, perhaps he treated her without a compliment, and spoke that of her, which she had rather a great deal practice, than hear, or be told of. In short, he might represent her in her true colors; and surely there is no reason, that such should be always their own *painters;* and while they live by one measure describe themselves by another.

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And therefore what plea can the bully and the hector, the champion of the tavern or the stewes, have to this divine and ennobling character? and yet, who is it, who so often, so zealously, and so implacably claims it? But the truth is, the name must serve such, instead of the thing; and they are therefore so highly concerned about the one, because they know themselves wholly void of the other.

But such a quarrelsome, vindictive impatience of every injury or affront, is not properly *sense of honor;* for certainly *sense of honor* does not take away *sense of religion;* and that I am sure teaches us much other things. It teaches a man not to revenge a contumelious or reproachful word, but to be above it. And therefore, it was greatly spoken by Caius Marius, a man of another sort of metal and valor from our modern town-blades. *Me quidem ex animi mei sententia lædere nulla oratio potest; quippe vera, necesse est, bene prædicet, falsam vita moresq; mei superant.* He said, he valued not what men could say of him, for if they spake true: they must needs speak honorably of him; if otherwise his life, and his manners should be their confutation.

RECORDS OF MY FIRST PARISH.

[Continued from our last.]

Tuesday, Sept. 12.—Fanny Cooper still lives. For the last four days I have been steadily pursuing that course which I deemed suited to her case. Passages from Watson, Rennell, Clarke, Paley, and Porteus have been successfully read to her, and I trust with effect. The arguments which we have met with in these and other authors, have been many and striking. Her mind appears, however, to have been most forcibly impressed by the following: The present is a very imperfect state of moral government;—we see constantly vice triumphant and virtue in distress;—we see fraud and violence crowned with affluence and prosperity, while "injured innocence sinks into the grave and quickly fades out of remembrance." Such a state of being, if it were the *only* and *final* state allotted to man, would be utterly irreconcileable with the moral attributes of the Deity. We know that God is a holy, just, and righteous being. We are satisfied that he abhors vice; that he approves virtue. The present world then is not the only world in which man will dwell: there is a state beyond it—a state where all these apparent deviations will be rectified, and inconsistencies explained—a state where the righteous will be rewarded, and where the wicked will be punished. I explained to her that matert was not perishable. True; we may alter its forms, but we cannot annihilate its existence. There is not an atom of matter more or less now in the world than there was on the morning of the Creation. We die; our earthly tenement is decomposed; it moulders into its parent earth;—yet there is not a particle less than when we ourselves were in the full vigor of existence: there is still the same proportion of matter, but in a new form. "For instance, was I to die tomorrow, and were you to plant a mountain ash upon my grave, as it advanced to maturity, my earthly remains, changed by time, and no longer confined by the mouldering coffin, would nourish the tree which grew above them; they would again live in its roots, its branches, its leaves, and fruit. When you admired its crimson berries you would admire only the relics of mortality in a new form; and the thrush which might feed upon those berries, and sing in the evening from its branches, would probably owe some of the brilliancy of its song to matter which once belonged to me. If, then, not a particle of matter ever perishes; if man is unable to destroy one single solitary atom; think you that God will permit the soul to be annihilated? that soul which is the noblest of all his works? that soul which is so grand in its conceptions, so magnificent in its desires, ever thirsting after knowledge, ever aspiring after immortality?"—I pointed out to her the transitory and imperfect state of man, as compared with the brute creation: animals speedily arrive at the degree of perfection necessary for the purposes for which they were designed; they continue their species and die. The mind of man, on the contrary, is in perpetual progression; he, himself, is constantly cut down in a state of immaturity and imperfection. With the noblest plans before him; with the most virtuous projects unfinished; in all the youthful promise of his days; he is summoned from the scene. Here at the most, his desires can never be gratified. Here he cannot become perfect even in one science. He adds a little, a very little, to the discoveries of his predecessors; and then leaves the rest to those that shall succeed him. Surely, surely we may then infer that man is destined for another state;—a state where every virtue shall ripen into maturity; where every noble project will be carried into effect; where the thirst for knowledge will be quenched at the parent-spring.

Sunday, Sept. 17.—"But," said she to me this morning, "the doctrine of the Resurrection is so wonderful, so surprising, so unaccountable, so unnatural!" "There are many operations of nature," was my reply, "quite as wonderful, as surprising, as unaccountable, and as unnatural. It is the frequency of their occurrence which deprives them of their force. Look here," said I, and pointed to a beautiful Bignonia, which was blowing luxuriantly in the window; "that very flower shall teach you a lesson. To me it appears so striking and so lovely a symbol of the change that awaits the Christian, that I never can look at it without gladness of heart. A few months since it was a small, dry, shrivelled root, without taste or smell, no bigger than a nut. Who, viewing it for the *first* time, would imagine it possible that such a dusky, diminutive particle, would produce a flower? By and by a leaf appears, another follows; then comes a stalk, its bulk increases rapidly; a shoot is visible, another, and another; at length the stem, then the flower is developed, and blooms in wild luxuriance. It is now at its meridian. It will shortly shed its flowers, and droop, and wither, and gradually die away: *but* only to undergo the same mysterious operation, and revive with increased beauty in a succeeding spring. Turn to an egg. Who would conceive, *to* that simple, unpretending-looking object, by the simple operation of heat, vitality could be communicated; or *from* that smooth surface would burst an animal fledged and formed, furnished with all the appliances of existence,—and instinct with life and motion? These are, in my opinion, operations of the Deity but little inferior to the resurrection of the dead; as wonderful, as surprising, as unaccountable. Why, then, should we doubt that the Power which has performed the one can perform the other? Inspect nature herself. She is an annual resurrection. Year after year does she typify to man his own frail, fleeting existence, his maturity, his decay, his decease, his immortality. Winter is the death of nature: the woods are silent; the trees are divested of their foliage; the meadows are no longer green—no blossom, no flower appears;—look where we will all is desolation and decay. It is nature in her sepulchre. Anon she bursts the cerements of the tomb; the Divinity breathes upon her face; the gales of spring awake her to existence; and welcome sunbeams, and budding flowers, and smiling skies proclaim the resurrection of the year! Such is the magnificent spectacle constantly presented to man—cold, heartless, insensible man. And with such striking proofs of the resurrection of nature; O! how can we, for one moment, doubt the truth of our own!"

Wednesday, Sept. 27.—Poor Fanny Cooper is gone! This busy—selfish—delusive world has closed upon her forever! During my three last visits she seemed more happy and more resigned—strengthened in her religious sentiments—and reconciled to her early death. She appeared, too, to have conquered in a great measure "her dread of dying." She became weaker and weaker; the memory less tenacious—the body more feeble. Still I had hopes that all would be bright at last; and was, I trust, active in suggesting all that appeared to me to be suited to her case, and earnest in my prayers to be properly directed. Towards the close, however, her terrors and her doubts returned. The demon of infidelity would not so easily abandon his hold on his victim. By her own request I was with her at the last; read to her, and prayed with her. After a long interval I once more alluded to the promises of the gospel;—and in reference to those sacred and solemn subjects which had occupied us during our three last conferences, expressed my hope that we should resume and continue these glorious themes in another and a brighter world. "Ah"—said she, as the breath left her lips forever—"if—if—there be one."

Sunday, October 2.—Fanny Cooper was buried this day. She sleeps in our still and quiet churchyard till the trump of the Archangel shall summon her to hear her doom. It is awful to read the sublime and thrilling service of our Church over those for whose eternal destiny we tremble—to feel that the door of mercy has closed upon them on earth—and to fear that they have failed to make their peace with Heaven.

DOCTRINAL.

[From Mr. Hamilton's Lectures, &c.]

THE FATHER ALONE IS GOD.

Trinitarians admit, that the term Father, according to *their creed*, denotes one divine being, the term Son another, the Holy Spirit another. I say one divine being; for they sometimes object to using the word person. Whether they agree to call him a person, "a distinction," or "a somewhat," I think it may be proved that He who in the New Testament is commonly denominated the *Father*, is the only being whom the Jews worshipped as Jehovah, their God.

Observe what Jesus said to those who accused him of seeking his own glory. "If I honor myself, my honor is nothing. It is my Father who honoreth me, of whom ye say that he is your God." This is no less than a direct declaration of our Saviour's to the very point which I proposed to establish, viz. that the being called the Father in the New Testament is, alone, and in distinction from all other beings, the Jehovah of the Jews. There is no denying that the being, who is meant in the text by the expression *my Father*, is *the one* and the *only* one, whom the Jews worshipped as their God. Christ not only affirms this, but we know, that the Jews who were always endeavoring to find fault with his preaching censured him for calling God his Father as if this were assuming too high honor. But this was no higher honor than they claimed themselves. In the course of the very conversation, between our Saviour and the Jews, in which occurs the passage I have quoted, they said "we have one Father even God." In reply to this Jesus said unto them, "If God were *your* Father ye would love me, for I proceeded and came forth from God; neither came I of *myself*, but *He* sent me." "It is the Father that honoreth me of

whom ye say that he is your God." The being who is meant by the expression "my Father," is the same being that in the new Testament, generally, is called "the Father." This is manifest to every reader of the sacred volume. We have therefore the declaration of Christ, that the Being, who alone is called Father in the New Testament, is *alone* the one Jehovah of the Jews.

If any thing beyond the positive declaration of Christ be necessary to establish this truth in your minds, my brethren, I would refer you to the custom, which was not unknown to the ancient Jews, of speaking of Jehovah as the Father. Isaiah addresses the Supreme Being thus; lxiii. 16. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not —thou O Jehovah art our Father." It is a fact that is very evident in every part of the Old Testament that the Israelites regarded God as their Father and themselves as the children of God. "Have we not," said the prophet Malachi, "all one Father." It is true that this appellation was not so commonly given to the Supreme Being by the ancient Jews, as by our Saviour and his apostles; and I think the reason is that the ancient Jews had less perfect conceptions of the Divine character and the nature of man, than those which are imparted by the teaching of Christ. The fact however, I repeat, is certain, that before the coming of Christ it was not an unprecedented thing for Jehovah, the God of the Jews, to be spoken of under the appellation of Father. This fact, in connexion with the declaration of Christ, that the being whom he called his Father was the same being whom the ancient Jews worshipped, is sufficient to prove that the Divine Person, who is commonly called the Father in the New Testament, is the *only* true God —the *only being* whom our Saviour worshipped as the true God.

ORIGINAL MISCELLANY.

[For the Christian Register.]

SPIRIT OF THE PILGRIMS.

When the Editor of the Recorder charged A. B. with "confounded statements and gross misrepretations," he was requested to point them out. The reply, in the next Recorder, was, that A. B. had "not done justice to the Spirit of the Pilgrims."—In the Recorder of the 21st, which I first saw this morning, some of the supposed "unfounded statements" are specified. Far be it from me, to wish to misrepresent any writer. I condemn no one for his speculative opinions; nor would I knowingly pervert the meaning of a writer, whose sentiments I do not fully approve.

It was most evident to my mind, that the writer in the Spirit of the Pilgrims had it in view to support the doctrine of a Trinity. In the passages he quoted it was expressly stated, or it was clearly implied, that such was the design. And yet it appeared to me, that the writer himself was aware the early Christians whom he quoted did not furnish full and clear evidence, that they received the doctrine of a Trinity, as now understood and taught, or as exhibited in the Athanasian creed. For the writer admonishes his readers, "that the philosophical theories *afterwards* adopted had not come to maturity," in the times of the early fathers. Yet he says, "that they worshipped Christ as God," (intending common readers should understand the Supreme God, otherwise the remark has no force) and "believed him to be the Creator of the Universe." He then quotes, with approbation, a late writer of ecclesiastical history, who teaches, "that Christianity requires us to worship *God*, as Creator, Redeemer and Sanctifier;" "that it should be regarded as the fundamental principle of the Christian system, and that it *could* not otherwise have happened, that in the first ages of the church the essential articles of faith should be inseparably connected with the doctrine of Father, Son and Holy Ghost."

Am I told, that all this does not insist upon the doctrine of a Trinity? But whoever reads the article in the Spirit of the Pilgrims will perceive that the great object is to advance and advocate that doctrine. The article aims to show, that the ecclesiastical writer quoted was not a Sabellian, though his language seems to imply it, or to *lean* to it.

No Christian denies, that Christianity is connected with and essentially implies faith in Jesus Christ as the Son of God, or one specially sent and qualified and guided by God. But the writer, in "the Spirit of the Pilgrims" continually insists, that the doctrine of the Trinity lies at the foundation of such a faith. And if he does not mean to advocate the doctrine of Athanasius, or something tantamount to it, then his remarks and quotations are wholly irrelevant.

I did not consider it altogether fair and candid for the writer to refer to the enemies of Christianity in the first and second century; because he must know, that they would misrepresent the doctrine of the gospel, from ignorance or design.—And when he quotes the early Christian fathers in support of the doctrine of a Trinity, I supposed he quoted them in the belief that they taught the doctrine he advanced. The writer, however, not only makes quotations with a view, impliedly, to support the doctrine of a Trinity, but he takes care to add, (see page 288) "this passage was designed to teach and oblige every convert to Christianity to worship God as the Creator, Redeemer and Sanctifier of men." The writer also observes, that Christ claims the *highest* of the divine Attributes, such as *supreme* dominion, &c.

The object of the writer certainly was to inculcate the doctrine of a Trinity. The quotations made were for this purpose. Was it then uncandid, or unreasonable to conclude, that he supposed the passages he quoted supported such a doctrine? These passages do not appear to me to prove the tenet advanced. And had there been any stronger ones, no doubt, they would have been offered. On a second perusal of the writer's remarks, I do not see that I have misrepresented him. He began by attempting to show that scripture and the early Christian fathers taught the doctrine of a Trinity. Surely, he meant his quotations should prove or support his position. I do not deny, that the Saviour is represented to be connected with God, the Father of all, in a peculiar and incomprehensible manner. I only assert, that the modern doctrine of a Trinity is not supported by scripture or the early fathers. The writer in "the Spirit of the Pilgrims" says it is, or I do not understand him. A. B.

July 23d.

[For the Christian Register.]

TRUST IN GOD.

Trust in God is a general disposition, not confined to circumstances of suffering, but to affect us in every present situation, and in all our prospects of future life. Let us then consider some views of ourselves and of God, which teach us how necessary and reasonable is such a trust.

The consideration which immediately strikes us as rendering this trust necessary and beneficial is that of our own *ignorance*.

When we consider how great and various is the intellectual improvement we are capable of receiving, and how many subjects of knowledge the mind embraces—when we see the human intellect penetrating into the secrets of nature's operations, to the bosom of earth and to the stars of heavens —confined in its researches to *no place*—though himself but an atom,—to *no time* though he be but the creature of a day. When we take this view, the capacity and the knowledge of man seems noble and wonderful. But consider on the other hand, his weaknesses and wants—the utter uncertainty of his state, his exposure to continual changes which he can neither foresee nor control, and his entire inability even to *judge* what circumstances on the whole it is best he should be placed in, and what events of life would most surely advance his *real* welfare—how greatly do we need to rest our hopes of happiness on some higher power.

Who that ever seriously thought, is not conscious of his *ignorance even of his own character*. Who can say that he intimately knows his own heart—with all its deficiency, weakness, disorder and want. Yet in order to our being judges of what situation is best for us, we need perfectly to know not only *ourselves*, but the influence which any particular circumstances *would exert* upon our *characters* and through them on our happiness.

But we *do know*—that unmingled success is not a blessing. We grow careless, ungrateful, most often repining amidst abundance, and indifferent to God and immortality. It is, as though we should be ever enjoying the splendor, and fairness and warmth of the sunshine, and no night should descend to give repose to the weary, and no storms arise to free the air from corruption and death. We *need difficulty and suffering* as well to enable us to *appreciate* our blessings, and enliven our enjoyment of them as to purify and sanctify our characters by the effect it produces on the heart. But what *kind* and *degree* of trial and difficulty we need—*in what particular point*, suffering *should* approach us, we know not. The success we most anxiously desire often brings with it our heaviest load of misery, while the suffering we most earnestly deprecate, often proves the greatest of mercies. In this state then of darkness and uncertainty—ignorant of our own best interests, knowing not even our *wants*, unable to estimate the dispensations of providence until we have felt their whole influence—and needing the discipline of affliction as well as of success—how willingly ought we to resign the circumstances of our lives to the disposal of him who is higher than we; and so rest contented in the assurance that all will be ordered far better than our wisdom or our wishes could direct. N. C. S.

[For the Christian Register.]

PUBLIC RELIGIOUS SERVICES.

Mr. Editor,—One thing is remarkable in the Public Worship of most of the Boston Churches, and that is, the uniformity. There is a sameness in the minister's execution of his part of the service, which operates to obstruct the devotions of the very young and the very old, the very active and the very sedentary.

I do not see how it is that men are inured to read other men's composition and their own, poetry and prose, suplications and denunciations, addresses to man and his Maker, in precisely the same tone, pitch and manner.

I should think that no one would object to hearing a hymn read like any other piece of poetry; and not in that half *recitative*, half chant way, which requires a full cadence at every line.

I should think that no one would complain if the supplications to the Deity were made in a slow and grave and solemn monotone. Because, then if at any time, the mind needs no artificial aids to rouse it to attention.

And then, the scriptures might be read in the most animated style, consistent with that colloquial manner, so becoming to most of the passages usually read in scripture.

Lastly, the sermon demands all possible earnestness of manner and tone and action. This is the only fair chance the preacher has for gesture. And I would never wish him to use his arms, as some do, taking the elbow for a pivot, and the pulpit-cushion for its resting place.

In reading his own composition, I should ask him only to imitate that sublime eloquence, which almost every one has something of, when he touches our eternal interests. In the writing part of it, we love not so much the later English sermon-writers as the earlier ones. Whatever has been gained in chastness and purity of diction, seems to have caused a greater loss in earnestness, directness and spirit. I prefer Taylor to Paley.

Were these, or more than these, changes to occur in the ministerial duties, I have no question, but that this common complaint of the sleepyness of meeting-houses would soon cease; except in the mouths of the indifferent or the sceptical.

Yours, A Subscriber.

[For the Christian Register.]

INTERPRETATION OF LUKE X. 42.

Mr. Editor,—I was gratified with the remarks on this passage published in the Register of the 17th instant, under the signature of E. D.

Though there may be no *absurdity* in the construction put upon it by a different writer in preceeding numbers, to which E. D. alludes;—yet it is obviously flat, jejune and uninteresting in comparison with the sense affixed to the passage by E. D. and I believe by the generality of readers. If we consider the *one thing needful* as referring to *religion* it is *in perfect keeping* with the whole character and conduct of the Saviour, who happily improved the most casual circumstances and the smallest incidents as a prelude to some important religious instruction, constantly drawing from the minutest objects some useful lesson of this kind.

This circumstance I apprehend should weigh more than a host of names—which, when arrayed in opposition to it, only corroborate, in my estimation, the well-known maxim, "great men are not always wise." A Unitarian.

CHRISTIAN REGISTER.

BOSTON, JULY 31, 1830.

SUDDEN DEATHS OF EMINENT MEN.

The death of the late Chief Justice Parker has awakened a deep and general grief through the community; the more poignant from its affecting suddenness. Last Saturday evening, after a week of more than usual engagements, he appeared in his accustomed health, and before Monday noon the grave had closed over his remains. This surely is an event full of solemn instruction; one, in which not a family or a neighborhood alone, but all classes among us are interested. And when we consider the high and responsible station he had filled; the value of his judicial learning and matured experience which had been accumulating with his years; the confidence, which his whole character, private and public, had inspired, it is probably not too much to say, that the commonwealth could not have sustained a greater loss by the departure of any one individual. His friends have seen his private virtues; his worth in his domestic relations, and within the circle of his friendships; and all men may have witnessed, and multitudes have been profited, by the professional learning, the incorruptible integrity, the kindness, fairness, and impartiality, which he carried to his public duties. As a friend, a citizen, and a Judge; as a man and as a Christian, the memory of Judge Parker will be held in high esteem.

We leave to those, better qualified than ourselves, who were privileged with his personal friendship, and saw him in the familiar scenes of life—and such only are authorised —to delineate his character. Our readers will find, on another page, some particulars of his decease, and of the tributes, which have already been paid to his worth, by his professional brethren both in Essex and in this county.

We shall only here remark, reminded by the circumstances of his decease, that of many of our distinguished men, we find not a few, who have died equally suddenly, and in the midst of their maturity and usefulness. Of some, whom many among us have honored and loved, it may be said, that "their sun went down, even in the noon-day." Of these, was Dr. John Clarke, the minister of the First Church, who seized with apoplexy, fell down in his pulpit, and expired before the next morning, when he had just completed his forty-third year. The death of his friend, Dr. Belknap, who holds a pre-eminent place among the historians and biographers of his country, at fifty-four, was nearly as sudden. Judge Minot, also, one of the most amiable and exemplary of men, an accomplished scholar, an upright judge, a wise and moderate politician, was removed in the height of his fame and usefulness amidst public and private griefs, at the early age of forty-four.* And omitting many others, that might be mentioned, who have died suddenly, or in the midst of public station and usefulness, in the meridian also of their fame, we might add, that of the sudden death of Chief Justice Sewall, the immediate predecessor of Judge Parker on the bench, who died at Wiscasset, in 1815, at the age of fifty-nine, while absent from his family, and after having been the day previous in the exercise of his official duties, on the bench:—that of Dr. Mayhew, who died in 1766, in the forty-sixth year of his age:—of Judge Lowell, who was appointed in 1801, chief justice of the Circuit Court of the United States for the first circuit, and who died, the next year, greatly honored and lamented, in the fifty-eighth of his age:—of Governor Sumner, at fifty-three:—of Fisher Ames, who though from youth of a delicate constitution and long before his death a sufferer from debility, lost nothing of the vigor of his judgment, or the brilliancy of his genius, and died at fifty:—with that of the Hon. Samuel Dexter, certainly one of the most celebrated in the walks of his profession, and who having received the suffrages of a minority of his fellow citizens for the chief-magistracy of the Commonwealth, in 1816, died suddenly, on a journey, before the day of the election, at the age of fifty-four.

The list might be greatly extended by adding others, of eminence, at a still earlier age; but we have selected a few only of those, whose experience and various service in honorable stations, were added to their natural endowments and moral excellence, to establish them firmly in the confidence of the community.

Of these distinguished men, we may say, what was illustrated with great beauty and eloquence by Judge Parker himself, in his admirable eulogy on the Chief Justice Parsons, that it was their felicity to have died in the strength of their faculties, in the maturity of their usefulness and fame. "Felix non vitæ tantum claritate, sed etiam opportunitate mortis." And surely it must be numbered with the consolations, which we need under such bereavements, that death at such a period leaves nothing to be lamented but the loss of so much usefulness; and that the memory of those, who are cut off in the freshness of their virtue and glory will flourish and be cherished for many generations.

* See a beautiful and affectionate tribute to the memory of this excellent man in collections of the Massachusetts Historical Society, Vol. 8.—And also in a volume of Sermons by Dr. James Freemen.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The regular anniversary of this Association was held in London, June 2d. We learn from the Manchester Guardian of June 19th, with which a friend has kindly favored us, that a general meeting of the Society was also held at Manchester, on the 16th and 17th of June. This meeting was held in pursuance of a wish expressed, some time ago, by a number of the leading members of the Unitarian body, in Manchester and its neighborhood. At the late anniversary meeting of the society in London, a deputation of gentlemen was appointed to attend the meeting at Manchester, consisting of several clergymen and laymen of the highest respectability, among whom were the Rev. W. J. Fox and Dr. Bowring.

Among the strangers present, besides the London deputation, was Professor Henry Ware, jr. our respected and beloved townsman, whose health, our readers will be pleased to learn, is said to be considerably improved. Also Dr. Carpenter of Bristol, and clergymen and laymen from Dublin, Liverpool, York and other places, besides nearly fifty of the ministers of Unitarian congregations in the north of England.

At this meeting two public discourses, highly appropriate and impressive, were delivered, by Rev. W. J. Fox and Rev. Thomas Madge. After the public services on the 17th a meeting of business was held, at which reports were read.

A public dinner was provided on this occasion at the Town Hall, of which about three hundred gentlemen partook. After the cloth was drawn, *Non nobis Domine* was given by the professional singers in attendance. Several sentiments or toasts were then given by the chair, and the meeting was successively addressed by Dr. Carpenter of Bristol, by the Chair, by Mr. Rutt, Rev. Mr. Fox, Dr. Bowring, Dr. Rees, Professor Ware, jr. Rev. Messrs. Martineau of Dublin, Kenrick of York, Robberds of Manchester, and several others.

Some part of the speeches of several of the gentlemen, is given in the Manchester Guardian. We have room, at present, only for a brief extract from the remarks of Dr. Carpenter, which were preceded by the following sentiment from the chairman.

The true missionaries of Christ,—all in every church and every clime, who are laboring to diffuse amongst mankind a filial spirit towards God, and a brotherly love towards their fellow-men.

Dr. Carpenter rose and said, that though he felt it would be presumptuous in him to present himself first to the notice of the meeting; yet, as some one must begin, and he had been requested to be that one, he should venture to address a few observations to them, connected with the sentiment which had just been given from the chair. He considered the present meeting was altogether unexampled in its character and composition. He had seen, in London, meetings of Unitarians nearly though not quite so large; but in the country, he had never seen, nor indeed, had scarcely hoped to see. Those who could recollect the Unitarian cause in its infancy, and could cast their eyes back 30 or 40 years, when it was impossible by any attractions to collect together the number of persons having assembled,—would see that that cause now stood on a footing widely different to that which they had formerly known. Though he would not offer to his young friends whom he saw around him the expectation that they would not find any difficulties to encounter, he could yet inform them that they were placed in very different circumstances to those who preceded them in the years 1791 and 1792. That period he partly recollected; and he remembered that they had not only to encounter much obloquy and persecution, but that they also incurred considerable personal risk. It was in the year 1791 that the society was established, to which the present institution owed its origin, and in 40 years what a difference there was in its condition and prospects. At first they could only muster six or seven individuals at their meetings. Those who had gone through the days of darkness, must have a peculiar interest in observing the light which had now gone forth: and those who were young in the struggle, and had only seen Unitarianism in its present condition, would no doubt look back upon the dry-bone time, when only the skeleton existed, without which, however, there would be now no vitality. He trusted the time was coming when Unitarian Christianity would encircle the whole globe. Multitudes were now employed in doing their work, whilst they seemed opposed to it. When he (Dr. Carpenter) saw the multitudes of new churches that were now building, he could not help feeling that they were building for the Unitarians; and he ceased to regret his share of the two millions which had been levied for their erection. He was satisfied the time was approaching, when, in the whole earth, there would be but one church, and that church would be Unitarian. —(Cheers.)—All sincere Christians, of whatever denominations, were in pursuit of one object, namely Christian truth; and though they might pursue it in different ways, it would be found that they had only gone round on different sides of a circle, and that they would meet at the same point in the end. There were amongst their Orthodox brethren many liberal spirits, who had shrunk from them, because of the prejudices which had been instilled into their minds, but he was happy to say that those prejudices were fast wearing away; and he thought the works of Dr. Channing had done more good in that way, than any other publications. Many persons who would not look into a book written by an English Unitarian, felt no objection to reading Dr. Channing, and, from what they there saw, ventured on some occasions, to act with Unitarians. They then discovered that the Unitarians had not the cloven hoof with which their imaginations had invested them. They saw the Unitarians were very like Christians; and finally discovered that they were really Christians, —a discovery which greatly lessened that confidence in their exclusive creed, which had always been one of the greatest obstacles which the Unitarians had had to struggle with.

WILLIAM PADDY.

The following account of the worthy gentleman whose grave-stone was lately dug up in State Street, is from Morton's *New England Memorial*, under the year 1658.

"In the month of August it pleased God to take away by death Mr. William Paddy, who was a precious servant of Christ, endued with a meek and quiet spirit, of a courteous behaviour to all men, and very careful to nourish an intimate communion with God. He was instrumental in his place for common good, both in Church (being sometime by office a Deacon of the Church at Plimouth) and in other respects as occasion did require. He, having a great temporal estate, was occasioned thereby to have abundance of business upon him; but, when he was to put off his earthly tabernacle, he laid aside all his earthly incumbrances and occasions, even as one would have taken off a garment and laid it down; and without any trouble of spirit on that behalf, prepared himself for his journey to the everlasting mansions prepared for him by his Lord and Master in the highest heavens, whereof he was well assured,—as to the like effect he spoke to Mr. Norton, near unto the period of his life. And so falling asleep in the Lord, he was buried at Boston, with honour and great lamentation, in the year and month above mentioned."

Note. Mr. Paddy's name is on the list of freemen in Plimouth Colony in 1636. He removed to Boston in 1651. He married Alice, a daughter of Edmund Freeman, of Sandwich, in 1639. He had two sons, Thomas and Samuel, born in Plimouth. The name appears to be now extinct.

CRITICAL NOTICE.

A Sermon, *delivered in the Unitarian Church in Augusta, Geo. on Sunday, July* 4th, 1830, by S. G. Bulfinch. Augusta, 1830.

This is an occasional discourse, referring to our National Independence; and was submitted for publication only at the urgent solicitation of the hearers. Its general purpose is to show the connexion that exists, and must forever exist, between Religion and Liberty. The leading positions of the sermon are,—That we must look to public virtue, and that alone, for the continuance of our free institutions; and that "the general diffusion of true piety, of regard to the will of God as the prime rule of action, is the only security we can possess, for the maintenance of public virtue."

The importance of public virtue to national security and freedom, is illustrated by the example of our own country, during the danger of our revolutionary struggle, when, though almost without law, the people, through their virtuous principles and habits were a law unto themselves.

It is shown also that public virtue must ultimately depend on religion, on well grounded principles of piety and practical goodness. And in this connexion the preacher proceeds to point out, and to illustrate in an eloquent manner "the nature of that true religious spirit which is the sole source whence public virtue can proceed."

True religion is spiritual. The kingdom of Christ is not of this world. Modes of worship are of minor consideration; the true worshippers must worship in spirit and in truth.

True religion is liberal. It does dot confine itself to parties or sects, or deny to any the right of inquiry or of independent unbiassed belief.

True religion is practical. Religion is indeed necessary to virtue; and religion is useless—false —worse than useless, unless it gives rise to virtue.

Our readers will be gratified with the following on the importance of liberal and tolerant views of religion to the happiness and liberty of our country. It is but one among many fine passages in this able and eloquent discourse.

"To no country is the prevalence of liberal views of religion more absolutely essential than to this. While, among any people, religion appears in her various forms, her differing votaries living together in charity, encouraging a spirit of mutual free inquiry, assuming no lordship over each other's faith, so long will that people honor religion and obey her laws; and so long, by her influence on their hearts, will she be the supporter of all that is valuable in their institutions. But should the various sects begin to arrogate the tone of infallibility, and their leaders, holding the key of knowledge, neither enter themselves, nor suffer others to enter; should free inquiry be checked, and discordant sectarians vie with each other in intemperate language, then will true piety and virtue fly from the disgraceful scene; and liberty will soon follow. Look, for a melancholy lesson, at England, during the continuance of her short lived Commonwealth. The cause of freedom had been victorious. That cause was supported by the unshaken patriotism of Hampden, the eloquent pen of Milton, the valor of Fairfax and Cromwell, and the statesman hand of Vane. Why did not

that republic continue to the present time? Because fanaticism destroyed it. Because intolerant sects fought to accumulate all power in their own hands, till the nation, weary with their uproar, threw itself into the arms of a despot. God preserve our land from such a fate. God grant that his high gift to man, religion, holy religion, may not by human passions be forced to spread destruction among those whom she was sent to bless!"

OBITUARY.

CHIEF JUSTICE PARKER.

We are called to announce the painful intelligence of the death of Chief Justice Parker. He was seized with apoplexy, early on Sunday morning, and died between eleven and twelve o'clock on the evening of the same day. During the previous week, he had been presiding in the Supreme Court held at Salem. And there can be but little doubt that the labors of a week of excessive heat, together with the anxiety and excitement attending this important trial, had an influence in producing this lamented result.

In another part of this paper will be found a reference to the melancholy event; and most of the papers of the week abound with expressions of sympathy with the bereaved family, and with testimonies of exalted respect for the professional talents and worth, as well as the social and private virtues of the deceased.

We regret that its length forbids our copying this week the excellent address of Hon. Mr. Saltonstall on the opening of the Court at Salem, on Tuesday morning, and the resolves of the Essex Bar, with the replies of the Attorney General Morton and Judge Putnam.

The following paragraphs in regard to the proceedings of the Suffolk Bar, and to the adjournment of the Court at Salem, are from the Daily Advertiser of Wednesday.

The Suffolk Bar held a meeting on Tuesday in pursuance of notice, for the purpose of adopting measures to testify their respect for the memory of the late Chief Justice Parker. The Hon. Mr. Shaw, President of the Bar, in announcing the object for which they were met expressed briefly and feelingly his sense of the loss which had befallen the profession and the public. The standing committee being requested to propose such measures as they should deem it expedient to adopt, reported the following votes, which were unanimously adopted, and the meeting adjourned to Thursday next, at 1 o'clock P. M.

Voted, That the Bar of Suffolk, deeply impressed with their recent loss, in the death of the late Chief Justice Parker, whose distinguished talents and public services have conferred an unfading lustre upon the judicial character of his native State, take the earliest opportunity of testifying their sincere respect for his memory, their high sense of his eminent public services, and their cordial sympathy in the sorrows of his afflicted family.

Voted, That the substance of the foregoing resolution be communicated to the widow and family of the late Chief Justice.

Voted, That the Standing Committee be instructed to consider and report what further measures it may be expedient for the Bar to take on the subject of the death of Chief Justice Parker.

Upon the opening of the Court on Tuesday morning Mr. Saltonstall, on behalf of the Essex Bar, read some remarks expressing their sense of the great loss which the community have sustained by the death of Chief Justice Parker, accompanied with resolutions that the members of the Bar would wear the usual badge of mourning during the term of the Court, and that the Court should be requested to adjourn. The Attorney General added that under the emotions caused by this distressing event, it would be impossible for the persons to give it that undivided attention which it demanded and he moved for an adjournment to such time as the Court should think fit. Mr. Justice Putnam said the surviving members of the Court reciprocated the sentiments and feelings of respect for the late Chief Justice, which had been manifested on this occasion; that others might imagine, but that they knew and felt the severity of their loss. The Court was thereupon adjourned until next Tuesday, at 9 o'clock.

[From the Boston Daily Advertiser.]

DR. JOHN D. WELLS.

On the melancholy occasion of the death of the late Dr. John D. Wells, a brief notice may be allowed from a friend who has known him intimately from childhood till the close of his useful and virtuous course. As an affectionate and dutiful son, a kind and attentive brother, his earliest days were marked by the same domestic virtues, which were manifested in his riper years. The subject of this notice was peculiarly characterized by a kind and amiable disposition. His friendship was strong, sincere, uniform and ardent, exacting nothing, but ever ready in counsel and in action. All who knew him were his friends—he never had an enemy. Open and frank in his address and demeanor, his fine countenance displayed the sincere good will of his heart. The ardor of his generous disposition was under the guidance of judgment and good taste. His was an exemplary purity of heart, and strict integrity, confirmed and illumined by the Holy influence of religious faith and feeling.

Such were the endearing qualities of this excellent young man; and to these were added great energy of purpose and fine talents. His course at school and college was highly respectable.—His career in active life has been one of usefulness and honor. Free from selfish ambition, and desirous chiefly of improvement for the good of his fellow creatures, his uncommon success attests the high esteem felt for him in different parts of our country. He had for several years been beneficially employed as Professor of Anatomy and Surgery, at Bowdoin College in Maine, and at Pittsfield in Massachusetts, and more recently at the University of Maryland. In the discharge of his duties as Lecturer on Anatomy, he is said to have had no superior. He possessed the advantage of a finished professional education, derived from study and observation in some of the best schools of Europe, as well as at home. His learning was communicated in lucid and appropriate language, and was embellished with the graces of eloquence. His usefulness was enhanced by his engaging manners and amiable disposition, which made him ever ready to explain to his pupils, and desirous to encourage and assist them.—Yet the honors conferred on him, were not to be attained without severe exertion and application, mental and physical. His constitution, naturally excellent, at last yielded, to the too great efforts, and he has gone, leaving his name, a valued inheritance to his afflicted family and community, and leaving a feeling of sorrow and mourning among his friends which years cannot efface.

RELIGIOUS INTELLIGENCE.

Installations. On the 29th instant, Rev. James Barnaby, recently of Amesbury, was installed, as minister of the First Baptist Church and Society in Danvers.

Cincinnati, Ohio. We are gratified to learn, that an association, auxiliary to the American Unitarian Association has recently been formed in Cincinnati, Ohio; respectable by its numbers and under encouraging prospects. The following are the names of the officers.

William Greene, Esq. *President.*
Rev. Timothy Flint, *Corresponding Secretary.*
Isaiah Thomas, Esq. *Recording do.*
Nathan Guilford, Christian Donaldson, George Carlisle, Benjamin Urner, and William P. Rice, *Executive Committee.*

On Wednesday Mr. J. T. Jones was ordained at the Baptist Church in Federal Street, with the purpose of acting as a Missionary in the Burman empire, India. He is expected to sail with his lady on Monday morning next. Three other gentlemen Messrs. Harvey, Ramsey and Reed with their wives, who go out, to Bombay as Missionaries, are expected to sail in the same vessel.

We understand that the Bowery Church, New York, have invited Rev. Dr. Woodbridge, of South Hadley, Mass. to become their minister, as successor of the late Rev. Mr. Christmas.

Abjuration of Catholicism. Under date of Berlin May 20th, we find it stated that an "august personage has left the Catholic Church to embrace the Evangelical religion." The "Nuremberg Correspondent" in remarking on this, says;—"as it is inconsistent with the spirit of the Evangelical Church to exhibit its proselytes as trophies, this intelligence will not be officially published."

The illustrious personage thus alluded to, as having embraced the Protestant faith, is, we understand, the Princess Elizabeth, of Bavaria, now Princess Royal of Prussia. Her abjuration of her former faith, is stated in the Globe to have taken place on Ascension day in the Chapel of the King's palace.

SUMMARY.

Unitarian Advocate. The number for August will be ready for delivery on Monday.

Swimming Excursion. On Friday, 23d inst. the annual excursion of some members of the Boston Swimming School established by Dr. Lieber, took place. Two boats took the gentlemen up to Cambridge, where they started from the college baths, one boat leading, the other in the rear. The wind was against the tide and thus produced waves, which being not high enough to lift the whole body of the swimmers, but just of the height as to splash against their faces, were very inconvenient; yet they were braved by all except one, who never before had undertaken so long an aquatic excursion. The swimmers performed the expedition from the baths, above mentioned, to the Swimming School, near Mr. Sharp's meeting house, a distance of four miles, within one hour and twenty minutes, most of them being in a state that they immediately could have set out for some miles more. *Adv.*

Fire at New-Bedford. A distressing fire occurred at New-Bedford, on Sunday last. It commenced in the house of Mr. Wm. H. Allen, and is supposed to have been occasioned by a child from a neighboring house, dropping fire in the yard. The houses of W. H. Allen, and of his brother Gideon Allen were destroyed with all the adjoining buildings. The fire broke out and raged also in two other places being kindled by the burning cinders, and from the dryness of the weather was with the utmost difficulty restrained from taking in many other places and occasioning a general conflagration. The other places where the fire raged were in Mr. Davenport's lumber yard and carpenters shop which were entirely destroyed, with the tools and 400 bbls. whale oil—and in Mr. J. Coffin's boat builders shop, which was also destroyed with his stock and tools.

The whole loss is estimated at $30,000. It is said that the insurance was less than one half the whole sum.

Census of Salem. We have been informed by John Foster, Esq. the gentleman employed to take the Census of this town, that he has just completed his enumeration, and that the whole number of persons is *thirteen thousand eight hundred and sixty-six*, making an increase of 1135 since 1820. In the year 1790 the number of inhabitants in Salem was 9721—In 1800, 9457—In 1810, 12,613—In 1820, 12,732—In 1830, 13,866. *Observer.*

PORTSMOUTH, July 24.—*Sea Serpent at the Shoals.* The Sea Serpent is said to have been in our waters, as near to us as the Isle of Shoals during the present week. Capt. Perkins, of the schooner Alert, a very respectable man, and his crew, state that he came up toward their vessel, within 20 feet, and then passed round her bow, so that they had a fair view of his snakeship; they saw about 60 feet of his length.

Another vessel lying at anchor, saw him at some distance, lying on the top of the water: the skipper with one other person, the only one of the crew that would go, took the boat and rowed along side of him so near as to be able to break his back with an oar, if they had dared. They think him 100 feet or more in length.

Both of these crews agree with former accounts as to the general appearance of the monster.

We are also informed by a gentleman who has just returned from the Shoals, that the serpent passed between the cable and the bows of a schooner belonging to Mr. Caswell, while lying at anchor, and that some of the crew stood at the stem of the vessel and looked down upon him; they describe him as about the size of a lime cask in the middle, and smaller towards each end; a smooth Snake without bunches, the appearance of them being occasioned by this motion.

KENNEBUNK, July 24.—*Sea Serpent.*—The coast in our vicinity has at last received a visit from the far-famed Sea Serpent. He was seen by three men, who were fishing a few miles distant from the shore, on Thursday afternoon last. Two of the men were so much alarmed at his nearness to the boat, that they went below. The third however, Mr. Gooch, a man whose statements can be relied on, remained on deck and returned the glances of his serpent-ship for a considerable length of time. He gives the following account of the interview. The snake was first seen a short distance from them, and shortly after he turned about and came within *six feet* of the boat, when he raised his head about four feet from the water and looked directly into the boat, and so remained for several minutes. Mr. Gooch noticed him attentively, and thinks he was sixty feet in length, and about six feet in circumference—his head, he says, was about the size of a ten gallon keg, having long flaps or ears hanging down, and his eyes about the size of those of an ox, bright, and projecting from his head—his skin was dark gray and covered with scales. He had *no bunches* on his back. When he disappeared he made no efforts to swim, but sunk down apparently without any exertion. Mr. G. says he could have struck him very easily with his oar, but "he was willing to let the serpent alone, if the serpent would not molest him."

We understand the serpent has been seen off this harbor and also off Wells several times during the past week, by different persons.

His Excellency Jean Baptiste Roux de Rochelle, Minister Plenipotentiary from the Court of France to the United States, with his son and Secretary, arrived in Washington, on Tuesday, the 20th inst.

University of North Carolina. The annual commencement of the University of North Carolina, was held on Thursday, the 24th June. The degree of Bachelor of Arts was conferred on *fourteen* young gentlemen. The degree of Doctor of Divinity was conferred on the Rev. Adam Empie, of William and Mary College, Va. formerly of Wilmington, and on the Rev. Cornelius Vermule, of Harlem, New York.

St. Louis. Our city is improving with great rapidity. Many good houses are building, in a style worthy of the most flourishing seaport towns. The arts and useful manufactures are multiplying and improving. Mills, breweries, mechanical establishments, all seem to be advancing successfully, for the good of the country, and we hope for the great profit of our industrious and enterprising fellow citizens. The trade and navigation of this port are becoming immense. Steamboats are daily arriving and departing, from east, west, north and south; and as this place has some decided advantages over all the ports of the Ohio river, for laying up and repairing, we have no doubt that, in a few years, the building and repairing of steam engines and boats will become one of the most important branches of St. Louis business. We have all the materials, wood and metal, in abundance, and of the best quality Already we have a foundry which, it is hoped, will soon rival the best in Cincinnati and Pittsburg—and many skilful and enterprising mechanics.
St. Louis Republican.

"Were Locke and Sidney living in our day," says the Scotsman, "they would regard the American government as a beautiful and successful experiment which has solved difficulties that had perplexed the wisest men from the beginning of time, and unfolded truths of incalculable value to mankind."

Secret Depository. At an auction of the furniture belonging to the late Mrs. Sunderland, of Langlands Hall, near Cartmel, on Wednesday week, a chest of drawers was among the articles exposed to sale. An old man present, knowing his own workmanship, proceeded to show a secret drawer which he had ingeniously placed in the chest, when lo! upon opening it 500 guineas were discovered, which had laid there unknown for many years. *Foreign paper.*

It is said that Sir R. Peel died worth £2,500,000 sterling. Sir R. (late Secretary) Peel's income now exceeds £30,000 annually, exclusive of State emoluments. The will of Sir Robert pays the highest duty to the Crown say £15,000. *Pat.*

General Lafayette. A Paris correspondent of the Washington Telegraph says—"I left Gen. Lafayette in excellent health, on the 11th May. It was his last *soiree* for the season. He goes to La Grange on Saturday.

From England. By the ship Dover, which arrived at this port on Tuesday evening, English papers of June 22d, are received.

Contrary to general expectation, it appears that the King was still alive. He had been considerably relieved, and for a few days there was a confident expectation of his recovery; but the violent symptoms of his disorder had returned, and at the latest date (viz. two o'clock on the morning of June 21) he was considered as very near his end

The news from France and Algiers which we here give will be found of some interest.

France. It is understood that there is great political excitement in France, on account of the near approach of the elections. The Electoral Colleges were to meet on June 28, and July 3. The King had issued a proclamation of a pacific character, and it was believed that he and his friends placed considerable reliance on its effect, in softening the resentment which was felt at the dissolution of the Chambers, and in giving a more loyal character to the future Chambers. It was much doubted, however, by many whether any effect of this kind would be produced. Great efforts were making both by the government party, and the opposition, and it was expected that the contest would be very severe.

Algerine Expedition. Intelligence is received by the Dover, of the arrival of the French fleet, on the coast of Africa, and of the landing of the troops near Algiers. The following article is dated Malta, June 2d.

It seems that a French brig, with despatches from Toulon, had fallen in with another brig of the blockading squadron, which offered to conduct her to their Commodore; but in consequence of the thick and foggy weather, they both ran on shore the 17th, and the French commander knew not what was the fate of their crews, when Capt. Hastings arrived. Permission was, therefore, granted to the Ferret to enter the port, and Capt. Hastings had the horror of learning, on his arrival at the residence of the British Consul, that 110 heads of His Most Christian Majesty's sailors had been brought to the Dey's palace, and that the senior Captain and eight men were all that had been brought into the town alive. Notwithstanding this dreadful slaughter, no less than 70 men were missing, who it is supposed have been massacred, as a reward of $200 is offered for every head of a Frenchman. This information was obtained on the spot, from the Foreign Consuls resident in Algiers; some of whom had seen the Frenchmen's heads piled up thus barbarously, and others had spoken with the senior French Captain, whose recital and miraculous escape was enough to make the blood thrill while telling it.

It will be seen, by a statement at the close of the subjoined paragraphs, since received, that this account is much exaggerated. The Count Bourmont, writes thus, on June 14 from Sadi Ferack, near Algiers:

The debarkation commenced at 4 o'clock this morning. All the troops are now ashore. The enemy has been driven from the position which he had taken up in the rear, and the Division Bertheneze has taken nine guns and two mortars. The road to the west of Sadi Ferack is good, and the fleet should remain there at anchor.

A Despatch from the Admiral of the same date says, "The fleet anchored yesterday in the Bay of Sadi. The whole army landed to-day, and now occupy the heights in front of the peninsula. We have taken possession of the enemies batteries. The head quarters are at Turretta Chica."

It appears that the fleet had come in sight of the Algerine coast on the 30th May, 5 or 6 leagues off, and was compelled to put off again by gales and hazy weather. The elements continuing unfavorable, the fleet put into the Port of Palma, where it remained till the 11th of June. Mean time report had come to France of the inauspicious beginning of the expedition which caused a great depression in the funds. The reported wreck of 2 French ships of war on the coast of Algiers is fully confirmed. Seventy-four of the officers and crews had arrived in Algiers. The rest were missing. They would all probably have been murdered on the spot by the Bedouin Arabs, but one of their number who spoke Arabic, said they were Englishmen. Some thus escaped and were taken captive to Algiers. Here they were appalled by the sight of the heads of more than 20 of their comrades, which were exposed to the fury of the populace in front of the palace of the Dey. They learned that some of their comrades escaped to the mountains by fighting a way through the Bedouins.

It is stated that the American Consul, Mr. Lee, is the only one of the Foreign Consuls remaining in Algiers. He has his wife and children with him. He declined leaving in the Ontario, which sailed from there about the middle of May. The other Consuls did not consider the proffered protection of the Dey, of much value, and thought best to retire.

The Norfolk Beacon gives the following from a letter dated Mahon, May 21, 1830.

"The Dey of Algiers told an officer of rank in the U. S. Navy, a few days since, after showing him his preparations for defence, that he had 200,000 men to oppose to the French, that they had been talking of destroying Algiers; that he was ready for them, and wished they would come."

To Subscribers. The bills of some of our subscribers are of two and three years' standing, and a few of a longer period. They have been neglected probably, in some cases through inadvertance, or forgotten perhaps sometimes on account of their smallness. They are, however, important to us; and those, as well as others who are indebted will confer a particular favor, at this time, by forwarding the amount due by the earliest opportunity. To subscribers at a distance, who forward money by mail,—receipted bills shall be promptly returned.

MARRIAGES.

In this city, on Sunday evening, Mr. Andrew T. Waterman to Miss Caroline Green; Mr. Samuel B. Sumner to Miss Harriet Farmer, daughter of the late Jesse Farmer; Mr. Daniel Gleason to Miss Margaret McCarty.

In Roxbury, on Sunday evening last, by Rev. Dr. Gray, Mr. Calvin Heald, merchant, of this city, to Miss Mary C. Ward, daughter of the late Samuel Ward, Esq. of the former place.

In Charlestown, Michael H. Barton, Esq. to Miss Sarah French, of Tewksbury.

In Taunton, 20th inst. Mr. Jonathan Wales, 3d, of Randolph, to Miss Sally Caswell, of Taunton.

In South Reading, 22d inst. Thaddeus Spaulding, M. D. to Miss Lucinda, daughter of Hon. John Hart.

In New Bedford, Mr. William Madison to Miss Roby Slocum; Mr. Tillinghast Anker to Miss Cynthia Slocum.

In Harvard, Mr. Luther Tarbell to Mrs. Beriah Warner.

In Barnstable, Mr. Freeman Howes to Miss Eliza Ames.

In North-Haven, Rev. Abraham C. Baldwin to Miss Emily Foot.

DEATHS.

In this city, on Saturday last, Mrs. Sarah, wife of Mr. Arthur Fessenden, aged 64; Mr. Richard Randall, formerly of Newburyport, 36; on Sunday morning, John D. Wells, M. D. Professor of Anatomy and Surgery in the Medical School of Bowdoin College, Brunswick, Me. 31; on Tuesday, Mrs. Hannah Alexander, wife of Mr. Isaac A. 38.

On Sunday evening, very suddenly, (of apoplexy,) Hon. ISAAC PARKER, Chief Justice of the Supreme Court of Massachusetts, aged 63.

In Roxbury, Mr. Daniel Gurney.

In Charlestown, on Monday morning, Mr. Enoch Clark, aged 49.

In Salem, Capt. Ebenezer Bowditch, aged 63; Mr. Paul Upton, 69; widow Mary Knapp, 90 years and 6 months, mother of Capt. Joseph J. Knapp, senior.

In Newburyport, Mrs. Harriet Wood, daughter of Abner W. Esq. aged 36: Mr. Benj. Stickney, merchant, 40.

In Taunton, Mr. Samuel Wood, aged 60.

In East Bridgewater, 18th inst. (drowned) Mr. Jona. Harden, of Halifax, aged 60.

In Sharon, John S. son of Mr. John Chambers, aged 14. He fell from a horse and one foot being caught in the stirrup, the horse ran and dashed his head against a log, caused his immediate death.

In West Boylston, Mr. Daniel Hosmer, aged 57.

In South Berwick, Mrs Sophia, wife of John P. Lord, Esq. aged 42.

In Portland, Mrs. Mary S. Noyes, aged 50.

In Hebron, N. H. Mrs. Hannah Reed, consort of Mr. Tho. U. Reed, aged 49.

In Middletown, Conn. Hon. Samuel W. Dana, formerly Senator to Congress for Connecticut, and for many years Mayor of the city of Middletown.

In New York, Dr. David B. Brooks, aged 33; Mr. William Henry Coleman, only son of the late Wm. Coleman Esq aged 43.

In Baltimore, Mrs. Mary Woods, aged 101.

At Matanzas, 8th July, Mr. Frederick O. Lincoln, first officer of ship Trescott.

ADAMS FEMALE ACADEMY.
The Second Term at this Seminary will commence on Wednesday the Fourth of August next.
CHARLES C. P. GALE, *Principal.*
Derry, N. H. July 14, 1830.

A. U. A. TRACT No. 38. *(First Series.)*
"Thoughts on Vital Religion," this day published by GRAY & BOWEN, at the Depository of the Association, No. 141 Washington Street. July 31.

LETTER TO DR. CHANNING.
A Letter to WILLIAM E. CHANNING, D. D. on the subject of Religious Liberty. By MOSES STUART, Prof. of Sacred Literature in the Theol. Sem. Andover. Just published and for sale by PERKINS & MARVIN, 114 Washington Street. July 31.

VALUABLE SECOND HAND
BOOKS, just received and for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge,
Rapin's History of England, 16 v. 8vo—Godwin's Political Justice, 2v. 4to—Memoirs of the American Academy, 4 v. 4to—Price's Dissertations—General Repository, 4 v. 8vo—Memoirs of the Court of Queen Elizabeth—Shaftsbury's Characteristic's—Hume's Essays—Hume's Dialogue concerning Natural Religion—Long's Expedition to the Sources of St. Peter's river, 2 v. 8vo—Milton's last Thoughts on the Trinity—Graves' Lectures on the Pentateuch, 2 v. 8vo, calf;
Priestley's History of the Corruptions of Christianity, 2 v. 8vo,
" " of Early Opinions Concerning Jesus Christ, 4 v. 8vo, calf,
" Doctrine of Philosophical Necessity, 8vo,
" Tracts and Sermons, 8vo,
" Tracts in controversy with Hartley, 8 vo,
" Letters on Materialism, 8vo,
" Comparison of the Institutions of Moses with those of the Hindoos, &c. 8vo,
" Discourses on various subjects, 8vo,
" Correspondence with Dr. Price,
" General History of the Christian Church.
Commentaries and Essays, published by the Society for Promoting the Knowledge of the Scriptures, 2 v. 8vo—Sherman on the Unity of God, 8vo—Foster's Appeal, &c. 8vo—Eichorn on the Old Testament, 3v. 8vo—Michaliae on the New Testament, 2 v. 4to—Collections of Pieces and Tracts in favor of the Unity of God. Phila. 1810. boards, 8vo—Farmer on Miracles, 12mo—Villers' Essay on the Reformation of Luther, 8vo.
H. & B. generally have on hand, second-hand Classical Books, Dictionaries, Grammars, &c. &c. including all the books made use of at the University, at less than one half the original prices. 3t. July 31.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.
BE it remembered, That on the twenty-ninth day of July, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as Proprietor in the words following, *to wit*:

"A Dictionary of General Knowledge; or an Explanation of words and things, Connected with all the Arts and Sciences, illustrated with numerous wood cuts, by GEORGE CRABB, A. M. Author of English Synonimes, Technological Dictionary, and Historical Dictionary. American Edition with many improvements."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
July 31. 4t.

PUTNAM & HUNT, are publishing, "*American Anecdotes,*" original and select. In two volumes.

Each volume will contain three hundred duodecimo pages, printed on a new type and fine paper at 75 cts. per volume, to be paid on the delivery of each volume. The second volume will be equal in every respect, to the first—and will be published in the course of six months.

The following voluntary recommendations from different public Journals, of the first volume, will give some idea of the character and value of the work.

"It has been justly observed 'that no species of reading is so agreeable to the majority of *readers* as Anecdotes; and they are perpetual and untiring topics of conversation Good anecdotes, too, may be made a vehicle of instruction as well as of amusement. In this respect they are akin to the fable and the parable. Of all anecdotes, those illustrative of individual character and historical events are most valuable.' Such is emphatically the character of the anecdotes before us. They include remarkable events, sketches of character, and circumstances, highly interesting in themselves. We have never seen a more dignified collection, than the one before us. Nothing calculated to offend the most chaste ear—the most devout heart—has found place in its pages. On this account we consider the work valuable, inasmuch, as it will be extensively read in families and by the younger members of the same, on whom good and bad examples, produce their opposite and natural results. Every person should become the possessor of this collection—we mean every one who thinks he is able. They will afford subjects for interesting and innocent conversation—dispel the *blues*—and stimulate to actions noble, 'just, generous, amiable, and kind.'

"We doubt not that the Editor will be richly rewarded for his exertions to instruct and amuse his readers, and preserve in a tangible form relics which would otherwise be lost in oblivion."—*Boston Com. Gazette.*

"The anecdotes appear to be judiciously selected, by a person of extensive reading, and intimate acquaintance with the history of the country, and are adapted to afford both amusement and instruction."
Boston Daily Advertiser.

☞ The second volume will appear about the first of September. July 31.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.
BE it remembered, That on the twenty-seventh day of July, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL WILLARD of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"Sacred Poetry and Music reconciled; Or a Collection of Hymns, original and compiled, Intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and the musical emphasis, and thus to combine the two powers for the high purpose of religious impression; To which are added several chants for hymns and select Scriptures, with a simple notation, adapted to the general design. By SAMUEL WILLARD, D. D. A. A. S.—Adopted, while in manuscript, by the Third Congregational Society in Hingham."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
July 31. 4t.

CHRISTIAN DISCIPLE AND EXAMINER. A complete set of the Christian Disciple, and Christian Examiner, including the old series and new, of both works,—the whole handsomely and faithfully bound in half Russia, in eighteen volumes, may be had at this office. It it is difficult to obtain complete sets of this work,—which has become quite important to public libraries, and especially theological libraries, as well as to private gentlemen who wish to know the course of argument that has been used during the most important period of the Unitarian controversy. This set is offered for *thirty six* dollars. If wanted by any gentleman or institution at a distance, application may be made to the editor of this paper, by mail, and it shall be reserved, or forwarded according to order. July 17.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *descending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D.

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

SELECTED POETRY.

SUMMER WIND.

[BY W. C. BRYANT.]

It is a sultry day; the sun has drank
The dew that lay upon the morning grass;
There is no rustling in the lofty elm
That canopies my dwelling, and its shade
Scarce cools a man. All is silent save the faint
And interrupted murmurs of the bee,
Settling on the thick flowers, and then again
Instantly on the wing. The plants around
Feel the too potent fervors; the tall maize
Rolls up its long green leaves; the clover droops
Its tender foliage, and declines its blooms.
But far in the fierce sunshine tower the hills,
With all their growth of woods, silent and stern,
As if their scorching heat and dazzling light
Were but an element they loved. Bright clouds,
Motionless pillars of the brazen heaven—
Their bases on the mountain—their white tops
Shining in the far ether, fire the air
With a reflected radiance, and make turn
The gazer's eye away. For me, I lie
Languidly in the shade, where the thick turf,
Yet virgin from the kisses of the sun,
Retains some freshness, and I woo the wind
That still delays its coming. Why so slow,
Gentle and voluble spirit of the air?
Oh, come and breathe upon the fainting earth
Coolness and life. It is that in his caves
He hears me! See, on yonder woody ridge,
The pine is bending his proud top, and now
Among the nearer groves, chesnut and oak
Are tossing their green boughs about. He comes!
Lo where the grassy meadow runs in waves!
The deep distressful silence of the scene
Breaks up with mingling of unnumbered sounds
And universal motion. He is come,
Shaking a shower of blossoms from the shrubs,
And bearing on their fragrance; and he brings
Music of birds, and rustling of young boughs,
And sound of swaying branches, and the voice
Of distant waterfalls. All the green herbs
Are stirring in his breath; a thousand flowers
By the road side and borders of the brook
Nod gaily to each other; glossy leaves
Are twinkling in the sun, as if the dew
Were on them yet; and silver waters break
Into small waves, and sparkle as he comes.

[From the New York American.]

LOOK ALOFT.

In the tempest of life, when the wave and the gale
Are around and above, if thy footing should fail—
If thine eyes should grow dim, and thy caution depart—
"Look aloft" and be firm, and be fearless of heart.

If the friend, who embraced in prosperity's glow
With a smile for each joy, and a tear for each woe,
Should betray thee when sorrow like clouds are arrayed,
"Look aloft" to the friendship which never shall fade.

Should the visions which hope spreads in light to thine eye,
Like the tints of the rainbow, but brighten to fly,
Then turn, and through tears of repentant regret
"Look aloft" to the sun that is never to set.

Should they who are dearest, the son of thy heart—
The wife of thy bosom—in sorrow depart,
"Look aloft," from the darkness and dust of the tomb,
To that soil where "affection is ever in bloom."

And oh! when death comes, in terrors to cast
His fears on the future, his pall on the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, "look aloft" and depart.

A MOTHER'S GRIEF.

To mark the suffering of the babe
That cannot speak its woe;
To see the infant's tears gush forth,
Yet know not why they flow;
To meet the meek, unlifted eye,
That fain would ask relief;
Yet can but tell of agony—
This is a mother's grief.

Through dreary days and darker nights,
To trace the march of death;
To hear the faint and frequent sigh,
The quick and shortened breath;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close—
This is a mother's grief.

To see in one short hour decay'd
The hope of future years,
To feel how vain a father's prayers,
How vain a mother's tears;
To think, the cold grave now must close
O'er what was once the chief
Of all the treasured joys on earth—
This is a mother's grief.

Yet when the first wild throb is past,
Of anguish and despair,
To lift the eye of faith to heaven,
And think—my child is there;
This best can dry the gushing tears,
This gives the heart relief;
Until the Christian's pious hope
O'ercomes the mother's grief.

MISCELLANEOUS SELECTIONS.

GOOD AND EVIL IN THE WILL.

We find it excessively difficult, from looking at the world, to find the true relation of religion to man. The looking at the world naturally lowers to us the estimate of this relation, because there is so little religion in the world—hardly any—and we can scarcely believe every body, here too, to be utterly in the wrong. We think the world must have common sense, and end in thinking the high notion of religion contrary to common sense, and visionary. But do not mankind err—and do we not know it? For you see that the multitude miss the aim of life. Have they found the possession of their highest faculties ——innate in all? No—not one in a million. Have they found happiness? No—not generally. Look sublimely upon them, and you deplore them and their fate. What is human life then? Mixed. High affections mixed with low, religion with earth and sin, the finite with the infinite. Make an idea of man, and you inevitably take him at the highest, and exalt his life to be like him; but look at him existing, and you see bright fragments of this idea mixed with what you would fain reject from his life. But can this mixture be all that was intended, that is to be aimed at, to be required? Impossible. But we have not the invincible, burning, aspiring spark in our thoughts—it is stifled and smothered—and therefore we hope neither for ourselves nor others. But see how those judge of others who feel on their own shoulders the untamed eagle-pinions. See how Christians judge, expect, require—the saints, the anchorites, the holy men, who have walked on this world more present with another—for whom the veil of flesh has been lifted up or rent. Is it not strange that Brahmins, Christians and Stoics, all come to one conclusion? That doctrine, (that all good and evil is in the will,) while it exacts the most scrupulous adherence to the moral law, is at the same time the most cheering and consolatory of any in a world constituted as this is—far more so than any laxer doctrines contrived to flatter human weakness, and thereby encouraging vice, and causing misery. For, according to this doctrine, virtue and its ineffable rewards may be in the spirit of all, be their lot what it may. The slave in bonds may be a glorious freeman. He that seems to sit in darkness and the shadow of death may be soaring in light and life eternal. The sphere of action varies from the theatre of a kingdom—the world—to some obscure and narrow nameless nook; and if the future doom of men were to be according to the magnitude of their deeds, what would become of that portion of the race that passes away silently and unknown into seeming oblivion! But once allow that as the will of a man's spirit has been, so shall he be judged by Him who gave it into his keeping, and the gates of heaven are flung wide open to all the uprisen generations of mankind, and the beggar that sat by the waysides of this dreary earth, blind, paralytic, most destitute—but patient, unrepining, contented before the All-seeing eye with his lot of affliction, for him will the heavens lift up their everlasting gates that he may enter in, even like a king in glory,—because his will was good: while the conqueror, at whose name the world grew pale, may stand shivering far aloof, because while he had wielded the wills of others, he was most abject in his own, and dazzled with outward pomp and shows, knew not that there was a kingdom in his own soul, in which it would have been far better to reign, because he who has been monarch there, exchanges an earthly for a spiritual crown, and when summoned from his throne on earth, awakens at the feet of a throne in heaven. *Blackwood.*

REPORT OF THE TREASURER OF THE SAVINGS INSTITUTION.

At the stated semi-annual meeting of the Trustees of the "Provident Institution for Savings in the Town of Boston," on Tuesday, 20th July, 1830, the first Vice President, Dr. REDFORD WEBSTER, in the chair, Voted, that the Treasurer's Report, this day made, be printed. Attest,

JAS. BOWDOIN, *Sec'y.*

On this twenty-seventh semi-annual meeting of the Trustees of the "Provident Institution for Savings in the Town of Boston," the Treasurer submits his usual Report.

Since the meeting in January last, the amount of receipts from depositors is $157,069, and of payments of principal $103,137-83. The number of deposits in this period 3059, of which 2101 were on old accounts, 958 for new, and 592 accounts have been closed.

This show of business is greater than in any other six months, except the last, for three years, and the payment is less than in any of the preceding for the same number of years.

The general depression of business, by which our community has been afflicted, may account for the diminution of our deposits in the last six months; but the same employment of our reason will satisfy us of the very extensive operation of the blessings of the Institution, when the sum withdrawn is found to be less than in any equal period for three years. So happy a result must arise from the steady habit of economy, which has been created in not a few, and encouraged in all who lay by their savings in the manner recommended by our experience, How extensive this good is there can be little question, when the Trustees are successively called to examine the accounts in the books of the office, remaining open, in which near *eight thousand* individuals are interested; besides the observation they must at the same time make, that a greater number of accounts has been closed within our thirteen years labors. From the annexed account current the Trustees will perceive the reduction of the suspense account to a rate much below what it has ever stood since the present Treasurer's undertaking the duties of his office. After most careful investigation, and perpetual daily experience, he can discover nothing, in the course of conducting the business followed by his predecessors, of which any improvement can be made. The vast increase of our concerns renders the daily receipt and payment of depositors an indispensable facility. Increase of expense is indeed proportional; but the expenses of the Institution are still very moderate.

By the last Report the accumulated fund was $24,928 37, and now is seen to be $28,139 17. The increase, $3210 80, is less than for any equal period since the last extra dividend in 1827. For this disadvantage all the Trustees know well, by their own experience in private, how to account. No small portion of our loans has been within the last year reduced a half, three quarters, and even one per cent. But the Treasurer and the Board of Investment have not been discouraged, though their services are much more arduous, when, as at present, it is difficult to find modes of turning money in a profitable manner.

All which is respectfully submitted by the Trustees' devoted servant, JAS. SAVAGE.

Boston, 20th July, 1830.

JAMES SAVAGE, Esq. *Treasurer of the Provident Institution for Savings in the Town of Boston, in account current with said Institution.*

Dr.

To amount received from 7747 depositors, with the amount of dividends due and credited their several accounts,	1,055,439 84
To amount of twenty-seventh dividend, to be declared due on the 21st July, 1830,	18,734 65
To amount of balance of Suspense Account,	234 27
To amount of balance of Profit and Loss Account,	13,504 64
To amount of balance of this account, which sum added to Profit and Loss account is the amount of accumulating Fund,	14,634 53
	$1,102,647 93

Cr.

By amount of U. S. 3 per ct. Stock,	$23,901 85	[cost] 17,508 34	
" " " 4½ "	19,311 57	19,264 57	
" " " 5 "	65,000 00	65,000 00	
			101,772 91
By amount of Massachusetts Scrip,			30,000 00
" " " City of Bos. Stk. & Notes,			64,545 25
" " " Bank notes bearing interest,			4000 00
" " " Deposits in Banks bearing do.			118,700 00
By amount of Bank Stock:			
Massachusetts,	61 Shares,	16,058 46	
Union,	175 "	18,134 89	
Boston,	248 "	12,686 63	
New-England,	175 "	18,479 59	
State,	350 "	21,205 99	
Tremont,	126 "	13,388 73	
Columbia,	128 "	12,926 01	
Suffolk,	248 "	24,800 00	
Eagle,	166 "	16,600 00	
City,	251 "	25,100 00	
Globe,	350 "	35,000 00	
Washington,	250 "	25,000 00	
Atlantic,	250 "	25,000 00	
			264,380 30
By amount loaned County of Norfolk,			11,000 00
" " " " Bristol,			50,000 00
" " of Annuities in Trust,			46,000 00
" " of Notes receivable for monies loaned, with Stock of the Boston Banks pledged for security at 90 cents per dollar,			390,590 00
" " of cash in Union Bank,			6,924 94
" " " Interest due, but not yet received,			844 93
" " of interest accrued, but not yet due,			13,789 60
			1,102,547 93

At a meeting of the Board of Investment on Tuesday, the 20th day of July, A. D. 1830, the aforegoing account was exhibited and examined, and all the vouchers found accurate; whereupon, it was ordered, that the same be certified according to the tenth rule of this Board.

THOMAS L. WINTHROP,
President of the Board of Investment.

Attest, JAMES BOWDOIN, Sec'y.

SWIMMING.

Swimming has, with great propriety, been pronounced "the purest exercise of health," combining in itself the advantages of muscular exertion with those of bathing. It is to be observed, however, that there is perhaps, no exercise, which calls into violent action a greater number of muscles, and which, therefore, so quickly induces fatigue. It is on this account, independent of the effects of cold water in which the body is immersed, an amusement but ill adapted to the aged, and those of an enfeebled and delicate constitution. Even by the young, the healthful, and robust, it should not be carried too far, lest injury, rather than benefit result from it.

It is during the summer season alone that this species of exercise can with propriety, be indulged in. Although the savage, in northern climates, is said to plunge with impunity, at every season of the year into the coldest stream, yet the health, if not the life of any individual, reared amid the luxuries, and refinement of civilized society, would be endangered were he to attempt a similar course.

The morning is undoubtedly the best period adapted for the exercise of swimming—but by many, an hour or two before sunset has been preferred—the water having then acquired a considerable degree of warmth from the sun's rays. When the former period is found peculiarly inconvenient, the latter may be adopted, rather than the exercise should be entirely abandoned. During the middle portions of the day, when the heat is oppressive, to swim in an open river would be attended with considerable danger.

Like every other species of active exercise, the one under consideration is to be abstained from until several hours after eating.

A ridiculous, and to a certain extent dangerous, idea prevails with many, that the body should be allowed to become perfectly cool previous to entering the water. On the contrary, it will very generally be found highly advantageous to partake of a degree of exercise before immersion sufficient to produce a gentle increase of the circulation of the blood, and a slight augmentation of the heat of the body. But, while in the earlier stages of exercise, before a copious perspiration has dissipated the heat, or the system has become exhausted by fatigue, an individual may fearlessly plunge into water, this would be replete with danger, if practised after exercise has been urged so far as to occasion profuse perspiration, with langour and fatigue. Under such circumstances the heat of the body is fast sinking, and immersion in cold water would produce a severe and protracted chill.

Immediately on leaving the water, the body should always be wiped perfectly dry, by friction with a coarse towel; and after dressing a gentle degree of exercise ought to be taken. Nothing is indeed more prejudicial to health, than sitting or remaining inactive subsequently to bathing. Walking briskly to and from the place selected for swimming, particularly if it be at a reasonable distance from the dwelling, will, in most cases, be the best exercise that can be adopted, both before entering and after coming out of the water. *Jour. of Health.*

INDUSTRY BETTER THAN GOLD.

The Southbridge Register says that an inhabitant of that town has discovered, on his farm, among other minerals, a small quantity of Gold. The Worcester Yeoman considers a gold mine no blessing, and in reference to the subject has the following pertinent remarks.

We are familiar with the general appearance of Southbridge. We have admired the beauty of its location and scenery, the more than ordinary elegance of its habitations, but above all the enterprise and industry of its inhabitants, the hum of its spindles and the clamor of its looms. The prosperity of Southbridge too is identified with that of a somewhat extended tract of country around it.

There is no place whose distress we should more deplore than that of Southbridge. We humbly pray therefore that the impending calamities of a Gold Mine, with which we perceive they are menaced, may, in mercy, be averted from them, and that if such misfortunes must fall upon man, they may fall upon indolence and inactivity and not upon life, enterprise and industry, the characteristics of our neighbors, the dwellers upon the banks of the Quinabaug.

TEA.

The Chinese drink their tea out of a large cup with a cover, without milk and sugar. A small portion of the leaves is put into the cup, boiling water poured upon them, and the cup covered. After a minute or two they take off the cover to regale themselves with the odor, as well as to prevent its becoming too strong. They then drink it whilst it is yet so hot that they can only sip a few drops at a time. Afterwards hot water is poured again on the same leaves, even to the third or fourth time, until all the flavor is exhausted. This method prevents the tea's having the strong bitter taste that it acquires if drawn in a metal tea pot. Tea is the common beverage, and is always drunk warm. Mechanics and laborers, who cannot afford to drink it as the rich do, on the leaves, draw it in an immense large block-tin tea-pot, cased with wood, and having cotton wool put between the wood and the tea-pot, to preserve the heat longer. A spout protrudes from the wooden case, for conveniency of pouring off the tea. Most Chinese love to drink their tea very hot—one of the causes, perhaps, that tend to produce the relaxation, weakness of digestion and langor of nerve, with which *they* [not the Chinese only] are much afflicted.

Dobell's Residence in China.

EXERCISE

Throughout all nature, want of motion indicates weakness, corruption, inanimation, and death. Trenck in his damp prison, leaped about like a lion, in his fetters of seventy pounds weight, in order to preserve his health: and an illustrious physician observes, "I know not which is most necessary to the support of the human frame, *food or motion.*" Were the exercises of the body attended to in a corresponding degree with that of the mind, men of great learning would be more healthy and vigorous—of more general talents—of ampler practical knowledge—more happy in their domestic lives—more enterprising, and more attached to their duties as men.—In fine, it may with much propriety be said, that the highest refinement of the mind, without improvement of the body, can never present any thing more than half a human being.

Journal of Health.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
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N2ep6m.

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July 10. 6t.

LIBRARIES FOR YOUTH, *uniformly bound.*—With upwards of 900 engravings

MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beauty.

In many towns Juvenile Libraries have already been established; and clergymen keep this class of books for week-day circulation among their little parishioners. Under the persevering efforts of MR. JOSIAH HOLBROOK, lyceums are forming, and infant schools rising, in every place where a knowledge of their advantages is understood. It was from the suggestion of this gentleman that the present plan arose, and they hope to make it an object, as regards both price and intrinsic value, for all school districts to second their wishes.

The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

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☞ Gentlemen wishing these books for particular libraries, can have them ornamented in any style they wish. 4sw. eow6m. Feb. 27.

FIFTH ANNUAL REPORT OF THE A. U. A. This day published, the "Fifth Annual Report made to the American Unitarian Association, May 25, 1830. With the Addresses at the Annual Meeting," pp. 60. 12mo. GRAY & BOWEN,
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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

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